WHO ARE DEOBANDIS?

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What is their faith?

Dear readers of Voice of Khurasan magazine:

You probably had read about the non-sense of Deobandis, their innovation to religion, their faith, their shirk, and their infidelity.

In this article of Voice of Khurasan magazine, we hope to continue and discover more about Deobandis.

So, come along and lets see who are Deobandis? And what is their faith.

Their non-sense and misleading peers who have been following their ancestors come up with imaginary stories based on their own innovation in religion, which are against Islam and has no place in Shariah. These misleading peers keep up with their innovations in the religion and look at these innovations according to their own belief and interpret the way they suit them better.

Killing each other

These types of human beings have possessiveness in them which leads to their deaths.

Sometimes, these people also think that they also possess the power (authority) to control deaths. The author Ashraf Ali Thanvi had mentioned in his "Ashraf Alsawaneh" that Hafiz Hussain Ahmed once cursed someone and that person died. Hafiz Hussain Ahmed took this matter to Ashraf Ali Thanvi and asked if he (Hafiz Hussain Ahmed) was a sinner and was responsible for that person's death.

Now read Ashraf Ali Thanvi's faith breaking reply:

If you had the power and authority, and had a belief when you cursed for that person to die, then this would be considered as sin of killing someone [Ashraf Alsawaneh J1/S125]

Now, can you say that Molana Qasim Nanatoyee should be held as a murderer in accordance to, or based on the this story? The thing is that Allah is the Supreme Almighty, who has the power to give life and cause death. No one shares Allah's power.

﴿اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۖ هَلْ مِن شُرَكَائِكُم مَّن يَفْعَلُ مِن ذَٰلِكُم مِّن شَيْءٍ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ﴾

[سُورَةُ الرُّوم: 40]

"Allāh is the one who created you, then provided for you, then will cause you to die, and then will give you life. Are there any of your "partners" who does anything of that? Exalted is He and high above what they associate with Him." (Surah Ar Rum: 40)

Which means that no one shares any power when it comes to life or death. Allah is the greatest Supreme power.

The author of "Arwah Salasa" had written another story which shows that death can be in the hands and power of other than Allah, or "not Allah".

During the times, when cholera had spread within Deoband. In those days (before the epidemic started) Hazrat Molana Yaqoob Rehmatullah Alaih had made a prediction, and had told people that an epidemic was going come and if people do propitiatory (charities) and offerings in the name of Allah, then hope that Allah will take everyone out of this calamity and trouble (of epidemic), but the People of Deoband did not believe Hazrat Molana Yaqoob Rehmatullah Alaih and stated that he (Hazrat Molana Yaqoob Rehmatullah Alaih) probably needed help for his Madrassa.

When Hazrat Molana Yaqoob Rehmatullah Alaih heard what the people were saying, he got really angry and repeated the following sentence a few times "Yaqoob and all his offsprings". At that time, Haji Mohammed Abid was sitting in his room, he came out and heard these sentence. Hazrat Molana Yaqoob Rehmatullah Alaih repeated the sentence "Yaqoob and all his offsprings" again and said that now the epidemic will definitely come, and after that the epidemic spread so badly that people were offering funeral prayers for 220 to 250 people at one time, and this was how the Deoband was destroyed.

When the epidemic ended he (Hazrat Molana Yaqoob Rehmatullah Alaih) looked at the sky and said that he had thought that his time had also come, but later he (Hazrat Molana Yaqoob Rehmatullah Alaih) went back to his native land Nanota, fell ill and eventually died. [Arwah Salasa S 449]

Allah the Almighty says:

﴿وَأَنَّهُۥ هُوَ أَمَاتَ وَأَحْيَا﴾ [سُورَةُ النَّجْم: 44]

"And that it is He (Allâh) Who causes death and gives life.". Surah Najm: 44

The causes of death are popular but read some really unheard and strange things about alms (charm or talisman) being used :as the medication and solution for life

Haji Imdadullah stated that there was a Hindu guy lived in Amrohey. He had full faith in Hazrat Abdul Bari. This Hindu person has no children so he went to Hazrat Abdul Bari and requested for one alms (charm or talisman) so he could have children. Hazrat Abdul Bari gave him an alms and advised to put this as band on his wife's arm and later this band to go on his son's arm when his son had grown up. He (this Hindu person) did accordingly and with the alm's blessing he had a baby soy. Later, when this boy grew up, he opened that alms to see what was written there, and saw the following written in the alms

"اڑای بھینسری ساون آیا"

(Arai Bhainsary Sawan aya).

After reading within the alms, the son tore this and threw it away and then went for a swim, drowned and died. [Shamaim Imdadia Part 3]

This means that the Hindu guy had faith on alms and thought that he was blessed with a son because of the alms, and death occurred as the alm was destroyed.

In fact the writing within the alms was neither a verse from Quran nor any saying of the Holy Prophet Mohammed (peace be Upon Him).

But these ignorant Deobandis believed that all these were due to the miracles of alms.

Allah Almighty says:

﴿يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ۚ ذَٰلِكُمُ اللَّهُ ۖ فَأَنَّىٰ تُؤْفَكُونَ﴾ ، [سُورَةُ الأَنعَام : 95]

"He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allâh, then how are you deluded away from the truth?" Surah Al'Anam: 95

Now, Allah is the One who gives life and cause death so I leave this to you to decide whether an alm could give life or cause death.

Now, in relation to the life and death, listen to the faith of Haji Imdadullah; he says that Hazrat Ibrahim Bin Adham's son Mehmood died because of his wishes, whereas the scholars viewed that in the light that the son died due to the overwhelming paternal love of his father [Shamaima Imdadia Part 3]

Allah Almighty says:

﴿لَآ إِلَٰهَ إِلَّا هُوَ يُحۡيِۦ وَيُمِيتُۖ﴾ [سُورَةُ الأعرَاف: 158]

There is no deity except Him; He gives life and causes death". Surah" Al'Araaf: 158

Allah Almighty says:

﴿هُوَ يُحۡيِۦ وَيُمِيتُ وَإِلَيۡهِ تُرۡجَعُونَ﴾ [سُورَةُ يُونس: 56]

" It is He Who gives life, and causes death, and to Him you (all) shall return.". Surah Younis: 56

Allah Almighty says:

﴿وَإِنَّا لَنَحْنُ نُحْيِ وَنُمِيتُ وَنَحْنُ الْوٰرِثُونَ﴾
[سُورَةُ الحِجر: 23]

"And certainly We! We it is Who give life, and cause death, and We are the Inheritors." Surah Al'Hijr: 23

Allah Almighty says:

﴿وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيٰوةً وَلَا نُشُورًا﴾
[سُورَةُ الفُرقان: 3]

"Yet they have taken besides Him other alîhâh (gods) who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead" Surah Al-Furqan: 3

The Deobandis have faith in the power of other than Allah, or "not Allah", which is blasphemy and polytheism.

Allah Almighty says:

﴿الرَّحْمَٰنُ عَلَى الْعَرْشِ اسْتَوَىٰ﴾ [سُورَةُ طه: 5]

"The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).". Surah Tah'aa: 5

Allah Almighty says:

﴿وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾
[سُورَةُ الطَّلَاقِ: 12]

"He has the power over all things and encompasses everything with His knowledge". Surah Talaaq: 12

Now, look at the state of Deoband, their scholars and their empowerment:

The author of "Dars e Hayat" narrates that his (the author's) father left the house and after walking several days arrived in Karnal. The blind Hafiz saheb said, "Khair ud din Assalam o Allaikum", come to me. I did not pay any attention and left from there. Hafiz Saheb sent a few of his students after me , I was strong so I pushed everyone away and kept going forward. Soon as I was about to leave the main gate of the city, my feet were like glues to the earth and I was unable to lift me feet. My companions also tried to to pull me but in vain. Finally, I was helpless and I had to return to the city. I then thought about that blind Hafiz saheb who did not know me but still called me by my name. I decided to go and meet this blind Hafiz Saheb. I went and asked the blind Hafiz saheb if how did he know me, he (the blind Hafiz Saheb) replied that I know your name and I also know what is the reason for you to leave the house to gain knowledge and to gain the knowledge, you will need to stay here to gain that knowledge, so, you will not be able to leave the city till the time you had gained knowledge which was written here. [Dars e Hayat Page 156]

A blind human can recognise someone unknown to them by the vibrations of their footsteps. They even can guess their intentions, and surly their brains tell them in fact it was written in their destiny. Isn't that something designated to them by Allah?

Can this be possible except Allah, would be ideal to even agree that the fact that dying in a mosque would be forbidden. Or whether it would be acceptable to grasp a piece of land for a check point somewhere. What if the particular piece of land belongs to an obedient of the Hafiz Saheb. Will there a settlement dispute similar to the other ones in here too?

It is obvious that issues are because of grasp, what was it called if in case it was not a matter of possessiveness. This can even be compared to Deobandis case studies such as someone asked for the possession of a piece of land, because they stepped in there and their feet got stuck in mud. But they had to leave the land after hardship.

This was miracle. Any extraordinary happenings can be without any values if there wasn't any reason to support them. Again, the author of "Arwah Salasa" writes that one person started reciting some poetry of Hafiz, and after reciting one verse, he stopped and said to Hafiz that you don't let me read the rest of your poetry, and later stated that soon as I start reciting the poetry, I felt a finger pressing my tongue and stop me reciting poetry.

They have shown that they have the rights to reserve in forbidding and wrong doings. However, they also have kept the rights of doing good deeds with them too. A peer to be granted and to be blessed by that grant.

Is this the faith and belief of a Muslim

﴿لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰه﴾

which translates to "There is no power nor strength except by Allah"?

In "Imdad ul Mashariq" it was narrated that one servant told Hazrat that I have done "Chillah" (forty days seclusion for mystic communion), and read Allah's name for 125000 times, but seems like Hazrat was angry and that was why but I gained no benefit and no fruit. Hazrat replied that if I was angry with you, you would not be able to recite for 125000 times. [Page 162]
This is the act of possessiveness shown by Deobandis scholars on a few occasions in the past. Ashraf Ali Thanvi, who was a subordinate of Haji Imdadullah Saheb had narrated one of his training stories.
This is the power of bringing up, ethics and possessiveness which shows that the forty days seclusion for mystic communion make the person connected [Imdad ul Mashariq Page 161]

Another story in relation to Sheikh's imagination and realization
Story of Sheikh's imagination and realization:

Sheikh Imdadullah Muhajir says his Hazrat used to possess strange powers of possession. Hafiz Mehmood Saheb who was the son in law of Molana Molvi Mamlook Ali Saheb who was disciple of his peer came to him and requested to grant him the power so he could imagine Sheikh. Hazrat replied that when with love and respect and faith the imagination of Sheikh increases. With this reply Hafiz Mehmood began to see Hazrat everywhere even when he was doing prayers he could see Hazrat during prostration. [Shamaim Imdadia, Part 3, page 81]

To un-darken the light

Imdadullah says that during his service when Hazrat Sher Khan Saheb used to do the positive and negative invocation of Allah's name. During the positive invocation, the mosque used to lit up and during the negative invocation, there used to be darkness in the mosque.

Now, listen to the Deobandi monopolist in relation to oneness of Allah (Tawheed); "Arwah Salasa" Hazrat Haji Saheb Quds Sara lived in secrecy in Panjlasa, and used to hold gathering there only. Abdullah shah told Hazrat Haji Saheb Quds Sara, what kind of gatherings was he conducting as he (Abdullah Shah) had seen his king (Shah Abdul Rahim Saheb) who during prayers when used to move his head towards right, all the people in the prayers lines used to fall and when he moved his head to the left, the men fell there as well.

Dear readers of Voice of Khurasan magazine. Hoping that you have read the other sections before this particular one in advance, and you have shared them with others.